PLEASURES

Tobacco

276 Tobacco (so´go'on) grew on the west side of the lake, particularly at Udjiu west of [249] Huron. It was not cultivated or pruned. When full grown the leaves were gathered, dried, pounded, moistened, and made into cakes called po'on. It was smoked in cane pipes (hal'a, cane). (The cane grew only in the foothills; none grew near the lake.) Wood, stone, or clay pipes were not used.

The Chúmut informant said that tobacco was mixed with baked, ground shells (ka´pap), moistened, and drunk only by people who sought supernatural power. It caused vomiting and induced spurious dreams "that were good for nothing." The drinking of tobacco was denied by the Tachi informant; this and J.A.'s evident disapproval of the practice suggest that the custom was not a general indulgence among the [757] lake people. J.A. said tobacco and lime mixture was most frequently used as a salve or poultice applied to a painful spot. Doctors used it to cure by chewing it up, spitting and blowing it onto a patient. If a patient were very ill, the doctor himself would smoke and eat tobacco to induce a narcosis in which he saw the cause of the illness.

Ordinary persons smoked tobacco whenever [757] they felt so inclined. If frightened, they would chew a little tobacco.

Games

524 The Tachi informant, M.G., briefly de-
616 scribed several familiar games.

The hand game (wehala´nwːca) was played by both sexes, but at night only. There were three or four on a side, opposed by moieties. One pair of sticks was used; they were hidden under a blanket. Guessing and hiding were accompanied by singing. Twelve counters were used, and playing continued until one side had acquired them all.

The walnut dice game (huču´ːš) was played by both sexes, but in the daytime only. Moieties were opposed. Eight dice were thrown, counting thus: two or three up, 1; all up, 3; all down, 4.

526 Shinny (ko´nwːč) was played only after a
616 mourning ceremony, according to M.G. (This may be a misunderstanding derived from two interpreters.) Both sexes played, opposed by moiety. The field for play had the starting point in the center and a goal post at each end. The Tokelyuwich moiety played toward the western post, the Nutúwich toward the east. Each side had its own ball. The object was to be the first to hit the goal post. There was no return play to the starting point.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 92b] Western Mono NS25

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534 M [534] Y 198 Y 534 534 237 276 249

Musical Instruments

All informants agree that no drum of any type was used by the Yokuts or, for that matter, by the Western Mono. The foot drum of the Miwok was known, and was referred to as pu´mpum.

A whistle (pu´sač) of eagle leg bone was used by doctors and by the huhuna dancer.

Ordinary whistling as Europeans know it was not indulged in, but instead a kind of "humming through the front teeth" was practiced. Some women did this, but mostly men while working at odd jobs (J.P.). This "whistling" was called šiš:´k'n:ta; perhaps was a sort of hissing.

The flute (utoi´´i) was of elder wood, averaging about eighteen inches long. It was end-blown, but was held at the right side of the mouth, not centered, at an angle of about 45° below horizontal (S.G.). The flute was reedless and had four holes.[221] A frequent custom for men was to nap at home or in the sweat house, during a rain and, on awakening, to play the flute.

A clapper (ta´ow:d) of elder wood was used for ordinary pleasure dances such as the watiyod, whereas the cocoon rattle (sa´ñač) was used only for serious performances like the Bear Dance.

The cocoons used for rattles were those of the ceanothus silk moth which infested the oak trees of the roblar and chaparral of the foothills. The cocoon was carefully freed from its moorings, a twig inserted into one end and then held close to glowing coals to singe off the "silk" and kill the pupa within. At this time the cocoon shell was soft, and was pressed about the twig, being wrapped and held in place by a bit of sinew string. The cocoon was left in the sun until the pupa had become thoroughly dried and, shrunken to a hard small mass, rattled about inside. Pebbles were sometimes inserted. Two to four such cocoons were then tied onto a little handle about six inches long.[222]

Deer-hoof rattles were not used, but the hoofs were sewed around the edge of women's deerskin aprons where "they made a pretty noise" (M.L.). This informant claimed a rattle made of deer hide and pebbles was used for the Bear Dance.

Tobacco

Tobacco (šo´gen) grew all through the foothills. Any person who wished to might pre-

[221] Illustrated by Kroeber, ibid., pl. 43,b. Although Kroeber states that the "holes were commonly four, grouped in pairs, but without definite rule as to relation of distance" (p. 509) it appears that the 4-holed flutes (pl. 43) have spacings roughly constant in relation to each other and the total length of the instrument.

[222] Illustrated by Kroeber, ibid., fig. 37, a.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

276 pare tobacco for his own use or for sale, but
249 usually there were one or two older persons, men or women, who made a business of it.[223] "It was easy work for old folks who wanted to make a little money" (M.L.). M.L. used to go over toward Yokol with her grandparents to gather it.

Tobacco was never planted or cultivated. But when in the early spring an interested person saw a good growth of tobacco, he would return to it a few weeks later and pinch out the tops of the plants "to make the leaves grow big" (ku'u´tuna ta ñhi mita´m ṭu´dan n:p ta´ptap). When the plants were full grown and the lower leaves about to turn yellow (hi´am aku´m ṭada´ki'aš, now perhaps yellow), these leaves were picked off. As others showed a faint change of color, they too were picked. The leaves were washed individually in a basket of cold water, were packed together while still wet, and tied in bundles. They were left in a clean shady spot for about two weeks, during which time they soured and turned dark yellow. Then they were untied and spread out in the sun to dry.

In the meantime the last leaves left on the plants had ripened, and these were picked, put in a pottery jar, covered with water, and boiled for one day. The decoction was then left to stand for a full day in the sun.

276 Now the dried, soured leaves were pounded up in a special hole reserved for the purpose in a bedrock mortar. This process, too, usually took all day. The resulting powder was combined in a large jar with the cooked thick liquid in such proportions that the mixture had a doughlike consistency. It was taken out in fistfuls, shaped in small rough lumps, and laid on a rock to dry. When entirely dried, these lumps were broken up and repulverized in the mortar hole. Once more the powder was combined with the tobacco liquid and shaped into little cakes. This time the cakes were carefully shaped, either into round balls or low, broad cylinders "like a thick pancake." Such cakes were merely called "tobacco" (šogen). When thoroughly dried, they were carefully collected and stored in a buckskin sack. Later on they might be taken about and sold; they were said [435] to bring $2.50 to $5.00 each, depending on their size.[224]

Some liquid remained in the pot: only a very small amount of these fine dregs was ever available. This was boiled down, or left to stand in hot sunshine until it had become thick enough to shape. It was worked into small slender cylinders about the size of one's forefinger. This was called pulči´na, was very expensive, and had special uses. Often a hole was drilled through one end of the cyl-

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[223] A full account of Tübatulabal tobacco manufacture, with comparative data, is given by E. Voegelin (pp. 36-38).

[224] The price seems high. Neither informant (M.L. or J.P.) could evaluate them in terms of shell beads.